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And what will Cuban belligerency mean? It will mean from us towards Spain essentially what the concession of belligerent rights did to our rebels meant. It will be a direct and effective interference by us in the domestic affairs of Spain; just the aid and encouragement which the Cuban rebels most need, and all they now ask. It would be an act of bad faith towards Spain; a down-right violation of our treaty obligations to her on the pinch and pressure of her greatest need. It would make us in fact, if not in form, parties to the Cuban rebellion, and involve us before God, if not before man, in its guilt and manifold evils.

We see but one course for us consistently to take, and that is to stand entirely aloof from this quarrel between Spain and her Cuban rebels. Strict non-intervention in this case, as in all others, is at once our duty and our safety. We have always held that every people have the right, without any foreign interference, to manage their own affairs as they please. Cuba is a part of the Spanish dominions; and on our principles we have no more right to intermeddle with Cuba than we have with Madrid or Barcelona, with Great Britain in the case of Ireland, or with France in her treatment of her colony in Africa. This doctrine of non-intervention, first proclaimed and uniformly pursued by us from the origin of our government, we should surely be the last to violate towards an ancient friend so faithful as Spain has been to us. Such recreancy to our long cherished and much boasted principles would be a burning shame, and a lasting stigma on our national reputation.

THE CAUSE OF PEACE.

ITS PROPER RANK AND CLAIMS AS A BENEVOLENT INSTITUTION.

No person well posted in the great plan of benevolence in all its varied branches, can fail to see that it is a reformatory system, embracing several departments of labor, demanding an orderly arrangement, and the harmonious action of all the combined forces in order to a thorough execution of the divinely appointed work of evangelizing the world.

The elements of power which have risen to popularity, are Missionary, Bible, Tract, Education, Christian Union, and Seaman's Friend Societies, all of which have received patronage from the Christian public, and shared alike in the contributions of the churches, while the Peace cause has suffered greatly from neglect.

This cause had its origin only a few years later than that of American Missions. As a society, its birth was near the same time. Both pointed forward to the same glorious results, the ushering in of the Millennium, which is to be characterized by universal peace, that grand and glorious theme of the angelic song at our Saviour's birth.

What, then, is the proper rank of the Peace cause among the objects of benevolence? It is modest enough not to claim the highest rank, but it cannot justly be crowded down to the lowest. It certainly deserves better treatment than to be trodden under foot. Brought into existence in the providence of God, about the same time as the Missionary Societies, in anticipation of the same grand result, it ought in strict justice, to have a companionable rank with Missionary Societies, and receive equal honor and attention. Like two blades of shears, the two societies seem

destined to co-operate in cutting off, and separating the precious from the vile, and eventually reforming the world.

For more than fifty years, the work of evangelizing the world has been attempted by Protestant Missionary Societies unaided by the Peace Society, its hand-maid; but evidently, with much slower progress than if these two forces had been employed in their associated capacity.

This state of things cannot always be suffered to continue. The signs of the times indicate a change. The agitation among the nations, the rapid increase of foreign emigration to our shores, the mingling of heathenism, catholicism, infidelity, mormonism, with every conceivable religious sect, must, it would seem, prepare the way for uniting the American and foreign Missionary Societies into one grand Missionary Society, and give the Peace Society its proper rank, as a requisite aid in accomplishing the world's conversion.

God has brought the heathen to the very door of our nation. About seventy-five thousand Chinese are reported as having already entered, and they are continually coming in swarms. They come to share in the benefits of our institutions, and our mining, mechanical, and agriculture operations.

Shall they mingle with us as peaceable citizens? If we would secure this desirable blessing, we must cast in bountifully the leaven of peace among them. Treating them kindly, we may hope, they will lose their national prejudices and preferences, contributing to our welfare and we to theirs.

Here is work for the American Peace Society. It is a cause that claims the attention of all. The sympathies of all should be called into exercise at once. We cannot afford to delay. The interest of our nation demands immediate action from all, as patriots, philanthropists and Christians.

D. S.

We think our friend is clearly right in his general positions. Peace is an enterprise as truly Christian as that of missions, whether home or foreign, and deserves from all followers of the Prince of Peace like sympathy, commendation and support. It was started and has been chiefly sustained by the same class of men. Our Society was organized at the suggestion and urgency of such men as Drs. Beecher and Porter, among Congregationalists; Drs. Bolles and Sharp among Baptists, and such men in other Christian denominations as have taken the lead in all the great enterprises of Christian Benevolence and Reform. It is as truly the child of the Christian public as any other that can be named, and has like claims to their cheerful and vigorous support. If it had from the first received such support, it might now have stood high, if not foremost among them all; and never should we have heard of that terrible rebellion which has inflicted upon us such an incalculable amount of evils.

WAR AND MISSIONS.

The rapid spread of the religion of Christ during the first century, was one of the most extraordinary facts in the history of our human race. It had penetrated, in the face of horrible persecution, into every part of the known world. The rapidity of its spread astonished pagan rulers. During that period, its professors and preachers generally carried out strictly peace principles. There were some, it is true, that remained in the army after their adoption of

Christianity; but the prominent teachers, so far as we know, were peace-men. While this continued, the religion spread with rapidity and power; but as soon as a lapse occurred among professors generally, and the fighting Roman Emperor, Constantine, his officers and men, adopted it, and became its patrons, the spread of the religion ceased.

The question has been often asked with wonder, "Why did Christianity, which in the first and second century promised soon to be the controlling influence of the whole human race, become suddenly arrested, and for fifteen hundred years or more, remain stationary? Why is it that, at the present time, more than two-thirds of the entire population of the world are immersed in heathen darkness?" The true answer is most unquestionably, because professing Christians were known to those heathen as *men of blood*—with the Bible in one hand, and the sword in the other, or more commonly the sword conspicuous and the Bible unseen—and were mostly known by those heathen as ruthless butchers of human beings. We need not go back very far for an abundance of facts of this character. The pious missionary, Ashmun, in describing his success in Liberia, during its early years, and in speaking of the war between the infant colony and the natives, said that in one of the battles, every shot from the army of colonists "spent itself in a mass of living flesh." Well might those natives revolt from such a religion as that.

In no country has more missionary work been expended than in India. For half a century unceasing labors have been expended. There are now six hundred missionaries there. Yet the result of all this labor is the conversion of one Hindoo in seven hundred to protestant Christianity. Only two hundred and fifty thousand out of one hundred and eighty million, have adopted the religion of the missionaries. Why should they? The excellent Bishop Heber, educated in the belief that Christian governments must fight, was seen before a battle offering a fervent prayer for the success of the British army before him; in other words, that these professed followers of Him, who when he was reviled, reviled not again, might be enabled to kill, maim, cripple, and torture the poor benighted human beings to whom these Christians should bring the gospel of peace, life, and salvation. It is true that the India missionaries did not fight themselves, nor endorse the acts of the English government there; but they did not repudiate war by profession, and they were connected, in the minds of the natives, with the terrible butcheries practised upon them from the days of Warren Hastings down to the time of the terrific slaughter under the pious Havelock and others.

An eye-witness in what is known as the opium war in China, describes a scene where a whole Chinese family of seven persons were found dead or dying, having been just butchered by the British soldiers. Such acts do not tend to make Christianity appear lovely in the eyes of those who know little about it. It is a question worthy of consideration, how many of the three hundred and fifty million inhabitants of the Chinese empire (more than twice as many as all the professed Protestants in the world), have been prevented from accepting salvation by Christ through such acts of His reputed followers?

We turn to a more cheering picture—the missionary history of the Society Islands in the Pacific, particularly as detailed in Ellis' *Polynesian Researches*. These Missionaries were peace men, and went so far as to refuse the enactment of the death penalty in the civil code under their direction. They labored patiently for years, and saw their labors crowned with extraordinary success. The rapid progress of the Christian religion in those islands exceeded

anything known since the days of the first and second century, and furnished a wonderful contrast with its tardy progress in India, the Cape of Good Hope, and other places where the natives were subjected by powder and ball. For the subsequent devastation by the introduction of whiskey, the missionaries were not responsible.

If there were no other reason for the rejection of war, the removal of this bar to the conversion of the heathen, would form an all-sufficient and overwhelming one. If the implements of human butchery had never been carried by English and American colonists to Liberia, Sierra Leone, and the Cape of Good Hope, who knows that the dark clouds of paganism would not have rolled off from a great portion of Africa before the present year? And may we not believe that but for a similar draw-back in India and China, genuine Christianity, with its labors of love to the afflicted and suffering, and its consolations to redeemed sinners, would now be generally spread among the hundreds of millions of immortal beings which now people those wide countries? The English governor of Cape Town wrote to the home authorities that half a million pounds expended in educating the natives, might have done more in preventing wars with them than the many millions employed to pay for arms, ammunition and soldiers. Incomparably greater than this saving of money would have been the influence of the exemplification of the benign spirit of the gospel of peace on the native.—*Prof. J. J. Thomas.*

WHY NOT HAVE PEACE?

Dear Editor of the Review,—Many of your readers will remember my letter last spring, asking through the columns of the *Review* for workers in the cause of Peace. I think there were about fifteen responses to that letter, and nine or ten of the writers are now acting as agents. I also received some interesting letters in response to my appeals through other papers. Among these, I may mention as a matter of interest, was one from W. B., elder of the Church of Christ, Matagorda, Texas, asking for tracts and papers. One from a young man in Indiana who had been lecturing on Peace, but was not aware of the existence of any Peace Society. He rejoiced to hear of Peace Societies. He has been supplied with peace literature, and is in the field doing effective work. Another wrote me that he "tried to love, reverence and obey the Prince of Peace; was a preacher of the gospel of Peace," and had been persecuted for it. Would gladly co-operate with Peace Societies.

I have sent about 200,000 pages of tracts and books to those in Ohio and Indiana since my other letter; and it rejoices my heart to know that this material is in the hands of earnest men and women who are in the field sowing this precious seed for the Master. Oh! that there were more laborers! for surely the harvest is too great for those engaged. Darkness! darkness and ignorance everywhere upon this subject! Even our own Friends, who have been raised in a Peace Society, often know too little, and are too indifferent upon this subject; but when we get outside of the influence of our Society, we are astonished that readers of the New Testament can have such vague notions of Peace. They are yet under the influence of the Dark Ages, and think it quite visionary when it is proposed to do away with standing armies, and thus lighten the expenses of governments fifty per cent. (more than *eighty* per cent. of all this Government has ever expended has been for military purposes); just as it was once thought unsafe for an individual to put away his side arms. But as Christian enlightenment has already taught men, as individuals,